THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side" (NUMBERS 24: 5, 6).

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THE PHILOSOPHICAL BASIS OF "MORMONISM."

AN ADDRESS DELIVERED BY INVITATION BEFORE THE WORLD'S CONGRESS OF RELIGIOUS PHILOSOPHIES, SAN FRANCISCO, CALIFORNIA, JULY 29TH, 1915, BY DR. JAMES E. TALMAGE.

PERMIT me to explain that the term "Mormon," with its several derivatives, is no part of the name of the Church with which it is usually associated. It was first applied to the Church as a convenient nick-name, and had reference to an early publication, "The Book of Mormon"; and the appellative is now so generally current that Church and people answer readily to its call. The proper designation of the so-called "Mormon" Church is the Church of Jesus Christ of Latter-day Saints. The philosophy of its religious system is largely expressed in its name.

The philosophical foundation of "Mormonism" is constructed on the following outline of facts and premises:

1. The existence of a living personal God; and the pre-existence and eternal duration of man as his literal offspring.

2. The placing of man upon the earth as an embodied spirit to undergo the experiences of an intermediate probation.

3. The transgression and fall of the first parents of the race, by which man became mortal, or in other words, was doomed to suffer a dissolution of spirit and body through death.

4. The absolute need of a Redeemer empowered to overcome death and thereby provide for a reunion of the spirits and bodies of mankind through a material resurrection from death to immortality.

5. The providing of a definite plan of salvation, by obedience to which man may obtain remission for his sins, and be enabled to advance by effort and righteous achievement throughout eternity.

6. The establishment of the Church of Jesus Christ in the "meridian of time," by the personal ministry and atoning death of the foreordained Redeemer and Savior of mankind, and the proclamation of His saving gospel through the ministry of the holy priesthood during the apostolic period and for a season thereafter.

7. The general "falling away" from the gospel of Jesus Christ, by which the world degenerated into a state of apostasy, and the holy priesthood ceased to be operative in the organizations of sects and churches designed and effected by the authority of man.

8. The restoration of the gospel in the current age, and the re-establishment of the Church of Jesus Christ by the bestowal of the holy priesthood through divine revelation.

9. The appointed mission of the restored Church of Jesus Christ to preach the gospel and administer in the ordinances thereof, amongst all nations, in preparation for the near advent of our Savior, Jesus Christ, who shall reign on earth as Lord and King.

1. As its principal corner stone, "Mormonism" affirms the existence of the true and the living God—the Supreme Being, in whose image and likeness man has been created in the flesh.

We hold it to be reasonable, scriptural, and true, that man's period of earth-life is but one stage in the general plan of the soul's progression; and that birth is no more the beginning than is death the close of individual existence. God created all things spiritually before they were created temporally upon the earth; and the spirits of all men lived as intelligent beings, endowed with the capacity of choice and the rights of free agency, before they entered into tabernacles of flesh. They were the spirit children of God. It was their divine Father's purpose to provide a means by which they could be trained and developed, with opportunity to meet, combat, and overcome evil, and thus gain strength, power, and skill, as means of yet further development through the eternities of the endless future. For this purpose was the earth created, whereon, as on other worlds, those spirts might take upon themselves bodies, living in probation as candidates for the higher and more glorious future.

These unembodied spirits were of varied qualifications, some of them noble and great, fit for leadership and enterprise of the highest order, others suited rather to be followers, but all capacitated to advance in righteous achievement if they would.

No one professing a belief in Christanity can consistently accept the holy Scriptures as genuine and deny the pre-existence of the Christ or doubt that before the birth of the Holy One as Mary's babe in Bethlehem of Judea, He had lived with the Father as an unembodied spirit, the firstborn of the Father's children. So lived or live the hosts of spirits who have taken or yet shall take bodies of flesh and bone. Christ, while a man among men, repeatedly affirmed the fact of His antemortal life—that He came forth from

the Father and would return to the Father, on the completion of His mission in mortality.

John the Revelator was shown in vision some of the scenes that had occurred in the world of unembodied spirits even before the beginning of human history. He saw the spirits that rebelled against God, under the leadership of Lucifer, a son of the morning, later known as Satan, the dragon; and he witnessed the struggle between these rebellious hosts and the army of loyal and obedient spirits who fought under the banner of Michael the archangel. We read: "And there was war in heaven; Michael and his angels fought, and the devil fought, and his angels." The victory was with Michael and his hosts, who by their allegiance and valor made good their title as victors in their "first estate," referred to by Jude, while Satan and his defeated followers, who "kept not their first estate" were cast out upon the earth and became the devil and his angels, forever denied the privileges of mortal existence with its possibilities of eternal advancement.

The cause of the great antemortal "war in heaven" was the rebellion of Lucifer, following the rejection of his plan whereby it was proposed that mankind be saved from the dangers and sins of the future mortality, not through the merit of struggle, and endeavor against evil, but by compulsion. Satan sought to destroy the free agency of man; and in the primeval council of the angels and the Gods he was discredited; while the offer of the Well-beloved Son, Jehovah, afterward Jesus the Christ, to insure the free agency of man in the mortal state, and to give Himself a sacrifice and propitiation for the sins of the race, was accepted, and made the basis of the plan of salvation.

The spirits who kept their first estate were to be advanced to the second, or mortal estate, to be further tested and proved, withal, and to demonstrate whether they would observe and keep the commandments which the Lord their God should give them, with the assurance and promise that all who fill the measure of their second estate "shall have glory added upon their heads forever and ever."

2. The advancement of the spirit-children of God from their first to their second estate was inaugurated by the creation of man upon the earth, whereby the individual spirit was clothed in a body of flesh and bones, consisting of the elements of earth, or, as stated in Genesis, made of the dust of the earth. With the ways and means by which this creation was wrought, we are not especially concerned at this point. The spirit of the first man, Adam, was placed upon the earth and tabernacled in a body of earthly material; and his remembrance of an earlier existence, and of his former place amongst the unembodied hosts, was suspended, so that a thick veil of forgetfulness fell between his earth-life and his past. Man and woman thus became tenants of earth, and received from their Creator power and dominion over all inferior creations.

They were given commandment and law, with freedom of action and agency of choice. In a measure, they were left to themselves to choose the good or the evil, to be obedient or disobedient to the laws governing their second estate, or embodied condition. Experiences unknown in the pre-existent state crowded upon the first parents of the race in this changed condition and new environment; and they were subjected to test and trial. Such was the purpose of their existence on earth. To them, as to their unnumbered posterity—the entire race of mankind—this present life is a connecting link, an intermediate and probationary state, uniting the eternity of the past with that of the future. We, the human family, literally the sons and daughters of divine parents, the spiritual progeny of God our eternal Father, and of our God Mother, are away from home for a season, studying and working as pupils duly matriculated in the University of Mortality, honorable graduation from which great institution means an exalted and enlarged sphere of activity and endeavor beyond.

3. Prominent among the commandments given to the parents of the race in Eden was that forbidding their eating of food unsuited to their condition. The natural and inevitable result of disobedience in this particular was set before them as a penalty—that, should they incorporate into their bodies the foreign substances of earth contained in the food against which they were solemnly cautioned, they would surely die. True, they could not fail by violation of this restriction to gain experience and knowledge; and the forbidden food is expressively designated as the fruit "of the tree of the knowledge of good and evil."

They disobeyed the commandment of God, and thus was brought about the fall of man. The bodies of both woman and man, which, when created, were perfect in form and function, now became degenerate, liable to the physical ailments and weaknesses to which flesh has ever since been heir, and subjects for eventual dissolution and death.

The arch-tempter through whose sophistries, half-truths, and infamous falsehoods, Eve had been beguiled, was none other than Satan, or Lucifer, that rebellious and fallen "son of the morning," whose proposal involving the destruction of man's liberty had been rejected in the council of the heavens, and who had been "cast out into the earth," he and all his angels, as unembodied spirits, never to be tabernacled in bodies of their own. As an act of diabolic reprisal following his rejection, his defeat by Michael and the heavenly hosts, and his ignominious expulsion from heaven, Satan planned to destroy the bodies in which the faithful spirits—those who had kept their first estate—would be born; and his beguilement of Eve was but an early stage of that infernal scheme.

Death has come to be the universal heritage; it may claim its victim in infancy or youth, in the period of life's prime, or its summons may be deferred until the snows of age have gathered upon

the hoary head; it may befall as the result of accident or disease, by violence, or as we say, through natural causes; but come it must, as Satan well knows; and in this knowledge is his present, though but temporary, triumph. But the purposes of God, as they ever have been and ever shall be, are infinitely superior to the deepest designs of men or devils; and the Satanic machinations to make death inevitable, perpetual, and supreme, were provided against even before the first man had been created in the flesh. The atonement to be wrought by Jesus the Christ was ordained to overcome death and to provide a means of ransom from the power of Satan.

4. From what has been said it is evident that "Mormonism" accepts the scriptural account of the creation of man and that of the fall. We hold that the fall was a process of physical degeneracy, whereby the body of man lost its power to withstand malady and death, and that with death sin entered into the world. We hold that the fall was foreseen of God, and that it was by divine wisdom turned to account as the means by which His embodied children would be subjected to the foreappointed test and trial through which the way to advancement, otherwise impossible, would be opened to them.

Let it not be assumed, however, that the fact of God's foreknowledge as to what would be under any given conditions, is a determining cause that such must be. Omnipotent though He be, He permits much that is contrary to His will. I cannot believe that vice and crime, injustice, intolerance and unrighteous domination of the weak by the strong, the oppression of the poor by the rich, exist by the will and determination of God. It is not His design or wish that even one soul be lost; on the contrary it was and is His work and glory "to bring to pass the immortality and eternal life of man." So also, it is not God's purpose to interfere with, far less to annul, the free agency of His children, even though those children prostitute their divine birthright of freedom to the accomplishment of evil, and the condemnation of their souls.

Before man was created in the flesh, the eternal Father foresaw that in the school of life some of His children would succeed and others fail; some would be faithful and others false; some would elect to tread the path of righteousness, while others would follow the road to destruction. He further foresaw that death would enter the world, and that the possession of bodies by His children would be of but brief individual duration. He saw that His commandments would be disobeyed and His laws violated; and that men, shut out from His presence and left to themselves, would sink rather than rise, would retrograde rather than advance, and would be lost to the heavens. It was necessary that a means of redemption be provided, whereby erring man might make amends, and, by compliance with established law, achieve salvation and eventual exaltation in the eternal worlds. The power of death

was to be overcome, so that, though men would of necessity die, they would live anew, their spirits clothed with immortalized bodies over which death could not again prevail.

While recognizing the transgression of Adam as an event by which the race has been brought under the penalty of death, we hold that none but Adam shall be held accountable for his disobedience. True, the penalty incident to the transgression is operative upon all flesh, and upon the earth and all the elements thereof; but in the great reckoning, which men call the judgment, the environment and determining conditions under which each soul has lived, and the handicap in the race of mortal strife and endeavor, will be taken into due account. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: * * * Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5: 12-18).

(TO BE CONTINUED.)

REVELATION.

I SOMETIMES wonder how the people of the world can believe that God will not now reveal His secrets unto His people, and that the canon of scripture is closed. True, that in the last chapter of Revelation, and the eighteenth verse, it says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." I have no doubt that these words mean exactly what they say, but they apply to the Book of Revelation only, and not to the whole of the Bible. And again, it does not say that God cannot add to those words. He can and will, and woe unto them that try to seal the mouth of God! Then why, one might ask, have we not had revelation? The way to find an answer to that is to turn to the Bible. "Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear: but your iniquities have separated between you and your God," etc. (Isa. 59: 1-2). There is the reason why revelation ceased. The people have gone astray, they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. How can they expect revelation? Darkness has covered the earth, and gross darkness the people; but God has not forgotten us. He is a just God, and loves those that serve him. He has promised to do a marvelous work in the last days (Isa. 29: 14). The scriptures tell us that God will again send heavenly messengers to mankind.

John the Revelator tells us that an angel would fly through heaven (Rev. 14: 6). If there is to be no more revelation, what is the meaning of Joel 2: 28? We learn also that a new covenant is to be made with the House of Israel (Jer. 31: 31-33). What does

Daniel tell us will happen in the last days (Dan. 2: 44)? This, that the God of heaven will set up a kingdom which will never be thrown down, or given to another people. Again, Malachi tells us that Elijah is to come before the great and dreadful day of the Lord (Mal. 4: 5-6). How can one say that there is to be no more revelation, when the Scriptures are so full of prophecies concerning the last days?

If we believe the Bible to be the Word of God, we must take it for what it says, and nothing more nor less. It is one of two things: Either the Bible is false, or revelation has not ceased and the Bible is not closed, as some would have us believe. God will do nothing but He revealeth His secrets unto His servants the prophets (Amos 3: 7). Revelation has not ceased.

We have found through our search that a marvelous work is to be performed in the last days—that men are to see visions; that a new covenant is to be made; that God is going to set up a kingdom; also that Elijah is to come. And so we could go on. The more we search and read the Bible, the more things we find are to occur before Jesus comes on earth to reign.

The Church of Jesus Christ of Latter-day Saints claims that these things have come to pass, and are coming to pass day by day, and what is there unreasonable about it? These things must happen. Prophets of God are again upon the earth, preaching the gospel of Christ in its purity and simplicity. Therefore it behooves each and every one to find out the true gospel, for woe unto them that reject a prophet of God!

Saltley, Birmingham. EDITH GRIFFIN.

THE POWER OF LITTLE THINGS.

A DYING girl handed her pastor a money-box containing some pennies, and asked him to build a new church with them. He took them, promised, told the story, and others were moved to give the money to build the church.—A little black slave boy was rescued by a missionary in Africa, fed, clothed, and educated. The boy grew to be a Christian man, and became the great Bishop Crowther, who did more than any other man to break the slave power in Africa and lighten up the "Dark Continent."—Two handfuls of colonists landed on the coasts of Massachusetts and Virginia. For a time Indian foes and starvation threatened to destroy them, but they slowly grew to thirteen colonies, and now make one of the greatest nations on the earth, having forty-five states, five territories, with over 70,000,000 of people, and island possessions numbering 12,000,000 of people.—A kind-hearted man gathered a few ragged boys and girls in his home and taught them the Bible. It was a small beginning, but from this and other things has grown our world-wide system of Sunday-schools, with millions of scholars. —*Christian Herald.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 9, 1915.

EDITORIAL.

BRIGHAM YOUNG'S ADVICE TO SOLDIERS.

It may not be without interest at this time to recall the instructions which President Brigham Young gave to the Mormon Battalion when that little military band was ready to start for the western coast of North America, in the service of the United States government in 1847. As the readers of the *Star* will remember, the Latter-day Saints were compelled, by persecution, to leave Nauvoo, the beautiful city they had founded in Illinois. While they were slowly traveling westward, a captain of the United States army, James Allen, came to Council Bluffs and, on behalf of Colonel S. W. Kearney, asked the leaders of the Church for the service of five hundred men in the war against Mexico. President Young immediately laid the matter before the people, and it was unanimously decided that the force asked for should be raised. The work of recruiting was begun without delay. Messengers were sent to Mt. Pisgah, Garden Grove, and other camps, and even to Nauvoo, and in a few days the battalion was formed, under circumstances without precedent in history. The pay, at that time, was twenty-eight shillings a month and an allowance for clothing.

When they were about to leave, President Young told them that he hoped they would prove the best soldiers in the service. He exhorted the captains to be fathers to their companies, and to manage their offices by the power and influence of the Priesthood, in order that they might have power to preserve their lives and the lives of their companies, and to escape difficulties. He said, "A private soldier is as honorable as an officer, if he behaves as well; no one is distinguished as being better flesh and blood than another." They should, he said, keep neat and clean; teach chastity, gentility and civility; and swearing must not be allowed. They were to insult no man; have no contentions conversations with Missourians, Mexicans, or any other class of people; they were not to preach unless asked to do so, and then wise men were to speak for them; they were not to impose their principles upon anyone. They were to take with them Bibles and Books of Mormon, but if they had playing cards, they should burn them. They were not to trespass on the rights of others. If they should encounter the enemy and be successful, they were to treat

prisoners with the greatest kindness and never take life, if it could be avoided without negligence of duty. And then the spirit of prophecy rested on him, and he predicted that the Battalion would not be called upon to do any actual fighting, but that it would be disbanded eight hundred miles from where the Church would be located. This happened as predicted. The Battalion, after a strenuous march, during which the men suffered from lack of food and from sickness, arrived at the destination in California, and, after having performed the duties assigned to it, were mustered out of service. Some re-enlisted, but most of them went to Salt Lake valley. They had faithfully done their duty, and the Lord spared them the necessity of shedding the blood of their fellowmen.

This, we think, is an evidence of the divine inspiration of Brigham Young, when he uttered the prophecy referred to. No human wisdom could have foreseen that this Battalion, which went to invade a foreign country, would not encounter the enemy in battle. Brigham Young was given an assurance that such would be the case. He was a true prophet. And the sentiments he expressed when this little band of "Mormon" soldiers was about to leave for the field were such as to reveal the greatness of his soul, his practical wisdom, and tenderness of heart—qualities which made him the great leader of men he proved himself to be under all circumstances.

J. M. S.

PREACHERS AND PREACHING.

THE word of God tells us that a time would come when the preaching of the truth would not be endured, but that men would "heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II. Tim. 4: 3, 4).

This was fulfilled to the very letter when Christianity became the protégé of the state. The office of a higher clergyman was then something to be coveted by those whose ambition prompted them to seek wealth and influence, and when a bishop was to be elected, people flocked to the appointed place in multitudes and, as Gibbon tells us, "sometimes silenced, by their tumultuous acclamations, the voice of reason and the laws of discipline." The vacant office was coveted as a temporal position, and, "The interested views, the selfish and angry passions, the arts of perfidy and dissimulation, the secret corruption, the open and even bloody violence which had formerly disgraced the freedom of election in the commonwealths of Greece and Rome, too often influenced the choice of the successors of the apostles. While one of the candidates boasted the honors of his family, a second allured his judges by the delicacies of a plentiful table, and a third, more guilty than

his rivals, offered to share the plunder of the church among the accomplices of his sacrilegious hopes" (Gibbon, *The Decline and Fall of the Roman Empire*, Vol. I., p. 505). Such was the practice in the church at the time of Constantine. So far had the general apostasy then proceeded. The members, who had joined the church because of the temporal advantages in view, dominated the selection of preachers, and preferred fables to truth.

That spirit is still in evidence throughout the world in the selection of preachers. As a rule, the people require something *neutral* in the line of sermons; something impersonal. Learning, eloquence, dramatic talent and social influence, are all admired in the pulpit; but not truth. The world has placed the pulpit on a level with the great majority of newspapers whose business it is to get subscribers, and to say that which pleases the greatest number of readers—something sensational, some "fable." And that is one reason why Christianity, as represented by the pulpit of the world, is insipid and powerless to-day.

That men prefer "fables" to truth is demonstrated every day in the case of those identified with the anti-"Mormon" agitation. It is a singular fact that when men and women reject the truth of the gospel of Jesus Christ, their minds become darkened and their understanding blunted to such an extent that any fictitious story about the Church and Church members seems credible to them. The vaporings of anti-"Mormon" agitators, who preach falsehoods in order to deaden the voice of their own accusing and condemning conscience, are accepted as substantial facts. "Fables" are believed when truth is rejected. The Jews who rejected Christ believed that He was a traitor and a blasphemer. The Romans who rejected the testimony of His followers, believed that they were dangerous to the state, immoral and superstitious fanatics. The modern skeptics who reject the testimony of the Latter-day Saints, believe, or profess to believe, that they are bad characters, preaching blasphemous and immoral doctrines, and thus in all ages, those who reject the truth, accept "fables" instead.

But if a preacher is called of God, as was Aaron, his business is to speak the truth as revealed by God, whether people will hear him or not. He has a message to deliver. He knows what that message is, and that his own salvation depends on the fidelity with which he performs the duty of a messenger. He may be received with chilling indifference or scorching hatred; he may be slandered, misrepresented, imprisoned, driven from place to place; but nothing of all this affects the fact that he has a message from God to men, which he must deliver. And if martyrdom is his earthly reward, death is but a seal by which the truth of the message is still further attested.

The message of a preacher with divine authority is by no means always pleasing to the ears. It is a message from the Sovereign to rebellious subjects. It condemns individual sin, and points to

a day of judgment. It brands as crime the acts of selfishness on which the business, social, and political life of the world seems to depend for existence. And it goes direct to the point, as the message of Nathan to David, "Thou art the man!" Or that of John the Baptist to the Pharisees.

This message, as stated, is not pleasant to the world. Men do not like to hear that they are sinners, and, therefore, rebels, except in a general, vague sense, that does not interfere with their respectability. For that reason "they heap to themselves teachers" that can tell them something pleasant, and they pay them for preaching nice sermons. But by that very arrangement the preachers are prevented from preaching the truth. They are paid for preaching a certain creed, and must preach that for which they are paid, or lose their salary. Many clergymen have become experts in preaching sermons and saying nothing. They have cultivated the art to such perfection that even their critical deacons cannot detect what they believe. Their spiritual pabulum is insipid. If we were permitted to borrow an expression used by the quaint philosopher Sören Kjerkegaard, we should say that it tastes like "sticking the tongue out of the window."

Such was the condition of the world when the Lord again established the Church through the Prophet Joseph Smith, and commissioned His servants to proclaim repentance in all the world, preparatory to the coming of the Son of Man in glory, and to deliver this message freely, without pay. In obedience to this commission the elders of the Church have gone to the various parts of the world as divine messengers. They have warned their fellowmen of the judgments that have come upon them, and of others to follow, unless the voice of warning is heeded. Let the world, therefore, turn from all self-constituted preachers of fables, and listen to the messengers whom God has sent, and who preach the truth.

J. M. S.

IN DEFENSE OF THE SAINTS.

THOUGH the Latter-day Saints are not at the present time persecuted to the same extent as formerly, yet there are occasions when evil-disposed persons try to vent their spite upon us.

I have often been struck and greatly surprised because professing Christians should have nothing better to do than to oppose the "Mormon" elders and the saints, and the doctrines they teach and believe in. I think they are not aware of what they are speaking, when abusing the elders of the Church and warning the people against them. Who are these elders? Servants of the Lord Jesus Christ, with authority and power to preach the everlasting gospel and officiate in the ordinances delegated from God to man. They are young men who are living exemplary lives, and are sent out to

preach the everlasting gospel of Jesus Christ in its purity. They are not here for any salary, or reward, but that from our heavenly Father. While they are on their missions, means are sent to them for the necessaries of life by their parents and loved ones, who have a parent's, brother's and sister's love for them, and for whom they pray. They believe in the good old saying, "Freely ye have received; freely give." They have a testimony burning within their hearts as to the truth of the gospel, and their desire is that others may share their happiness. They are God-fearing men, who go from door to door tracting. They make no partiality as regards maid-servants, or young girls, as is claimed by those who oppose them, but the literature is for all classes, male or female, rich or poor, vicars and clergymen of every sect; for the gospel is for all.

There is nothing immoral in those tracts, but only that which is elevating and calculated to lead men and women to a truer conception of the God they are supposed to believe in, and a knowledge of the principles of the gospel and the plan of life and salvation. If a person follows out the teachings contained therein, he will become a better man, woman, or servant.

It was the same in the time of Christ, and after His death, when the apostles went about preaching the gospel of Jesus Christ. Yet, the doctrines they advocated were called in those days, "This pernicious superstition." However, the early followers of Christ endured persecution for His name's sake.

Let those not of our faith read the literature, for I testify in sincerity and truth that there is no harm in it. Judge for yourselves, and you will find the "Mormons" to be a God-fearing people. I have known the elders for a number of years, and have had them at my home visiting. I am a member of the Church, and am not ashamed of being called a "Mormon." In all my dealings with them I have never yet seen one wrong action done by them, but have been favored, times without number, by some good action on their part. "By their fruits ye shall know them."

My advice to those who oppose us is that of Gamaliel in Acts 5:38, 39, and my testimony is that the elders are preaching the doctrines of Jesus Christ. It behooves parents to be aware of it, and when these elders visit you, going from door to door, give them your blessing, and remember they have loved ones praying for them daily to God, to guard and bless their efforts in spreading the gospel, and in thus sowing an act of kindness to them you will reap a blessing; for, "Inasmuch as ye have done it unto the least of one of these my brethren, ye have done it unto me."

Leeds. M. W. METCALFE.

YOUR possessions pass and are forgotten. Your deeds outlive your creeds. What you are, and what you help others to be, abides in the eternity of God.—HAROLD MARSHALL.

A "MORMON" FUNERAL.

In one of the Eastern States I recently had the privilege of attending the funeral of an infant daughter of two young people who were members of the Church. It seems that an accident had befallen their baby, and her suffering was intense. They not only used the ordinary means at their disposal for the relief of the little one, but the father laid his hands on her and blest her from time to time, and eventually called in another elder, and together they anointed the little one with oil in the name of the Lord, and prayed over her in accordance with the plan outlined by James (5: 14-15). However, the child passed away, and in due time several of the missionaries arrived to conduct the funeral services.

About a score of the neighbors had turned out to witness the proceedings.

The presiding elder announces that "O my Father" will be the first song. While it is being sung some of the people look with wonder at the parents of the dead child, for, behold, they are singing, and appear to be taking sweet comfort from the words of that beautiful and inspiring hymn. The opening prayer is said, and one of the lady missionaries sings, "Your sweet little rose-bud has left you." An elder now arises and addresses the assembly as follows:

"My brethren, sisters, and friends:—We have met together on a sad occasion, and we feel to sympathize with our brother and sister who have been bereft of the love and care of their little daughter. It is a thing which comes to us all at some time in our lives, and according to our understanding of this life and our hope of the hereafter are we able to bear up under the trial. I have attended many funerals in the Church to which I belong, and I can assure you that when the gospel was thoroughly understood by those who were left to mourn, never did I see them give way to despair. Rather they accepted the inevitable with a calm resignation, knowing that the departed was still living, but in a holier sphere. Some time ago at a funeral of one of the leaders in the Church, his son was an interested and intense listener to what was said regarding the life his parent had lived and the life hereafter. On coming from the service he turned to a friend and said, 'Wasn't it grand?' His soul had drunk the eternal truths which had been spoken, and they filled him with joy that knew no bounds. Now, what do the Latter-day Saints preach on these occasions that brings joy and comfort to their hearts, and makes them have a greater hope of the life to come than their Christian brethren in the world?

"To begin with, those who speak, usually know the departed well from personal contact—they are able to speak from the heart and can personally testify to the goodness of the departed. They are not paid for doing this, and are not under the necessity of

preaching a cut-and-dried sermon that has been preached by them perhaps dozens of times before.

"The Latter-day Saints look upon this life as a school. They believe that we existed before we came here; that we are all the sons and daughters of one Father of our spirits; that we kept our first estate and have now been permitted to come to this earth and take a body of flesh and bones, in order that we might gain the experiences of this life and return to our heavenly Father, there to be judged according to the works done in the flesh. The Prophet Joseph Smith tells us that whatever knowledge we gain in this life will rise with us in the resurrection. Then, too, we believe in a literal resurrection—the re-uniting of the body and spirit—and that, with this resurrected, perfected body, we shall progress throughout the endless ages of eternity.

"A very beautiful principle of 'Mormonism' is the marriage covenant which is entered into by those who are joined in the Holy Temples. Our young brother and sister have been through the Temple and were married for time and eternity. They made a covenant with God that they would continue the marriage relation in the next world, and not 'until death do you part.' This little one was born under that covenant, and we know that, if her parents continue worthy, she will be given again to their bosoms in the resurrection, and that they will have the privilege of rearing her to womanhood in the eternal world. She was welcome to them in this stage of existence, for every true Latter-day Saint father and mother looks upon each little soul committed to their care as a blessing from God. She is now a treasure that they have laid up in heaven, and she will be doubly welcome in the life to come.

"Now, what of this little one? Where is her spirit? Has she been baptized, and if not, has her spirit gone to hell?

"We are told in the Bible that the body returns to earth, from whence it came, and the spirit unto God who gave it. Now, to the Latter-day Saints, heaven and hell are conditions as well as places of existence. We believe that the spirits of those who are righteous are received into a state of happiness, or paradise—a state wherein they shall rest from all their troubles, and all care and sorrow. On the other hand, the spirits of those who choose evil works rather than good shall be cast into outer darkness; there shall be weeping and wailing, and gnashing of teeth. They will be in darkness, and in a state of fearful anxiety, looking for the fiery indignation of the wrath of God upon them. They will dwell under these conditions until the time of their resurrection.

"We, therefore, believe that this babe has gone back to the bosom of her Father, and that she will continue her existence under His guidance. And, by the way, my friends, I can assure you that when we get on the other side we shall have something to do besides to sit around the throne of God, and sing and

play harps. There will be work for us to do, and, while singing, etc., may be a small part of our existence there, you may be sure that we shall be vitally interested and active in other lines of endeavor.

"As regards this infant's not having been baptized, I will say that such a baptism would be mockery in the sight of God. Christ came to earth to call sinners, not the righteous to repentance. Little children are not capable of committing sin, and the curse of Adam is taken from them in Christ. Baptism is for the remission of sins, and we therefore teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children. Surely it is wickedness to suppose that God saves one child because of baptism, and another is consigned to an endless hell because its parents neglected to have this ordinance performed. However, there are many who believe in infant baptism to such an extent that I have seen instances of unbaptized infants being buried in a lot off to one side of the cemetery, not being considered worthy of sleeping with the 'just.' This pure and innocent babe was blessed by an elder in the Church. I am sure that you will agree with me that this was the example Christ set when He said, 'of such is the kingdom of heaven.'

"Is it any wonder, then, my friends, that the Latter-day Saints, called by the world 'Mormons,' are anxious to get their message before the people of the world? Is it any wonder that they are not only willing to live for the gospel and their fellow man, and suffer endless persecution, but to give up their very lives, if need be, for the truth. Our brother and sister pray for the sympathy and interest of the people of this community, as they desire to become instruments in the hands of the Lord in teaching these beautiful truths, for they know the 'truth will make you free,' as it has them. I testify to you that there is no religion on God's earth that is so broad, and teaches principles that are so calculated to save and exalt mankind, as so-called 'Mormonism.' This is my testimony, and I ask God's blessing upon you all in the name of Jesus Christ. Amen."—By Elder George Milton Babcock, in *Liahona The Elders' Journal.*

A LEAF HID THE STAR.

Richard Jefferies, in his unique book, "The story of my heart," wrote that he was sitting by his window one summer evening watching for the first star to appear, as he knew the position of the brightest in the southern sky. The dark came on, and grew deeper, but the star did not shine. By-and-by other stars less bright appeared. So it could not be the sunset which obscured the expected one. Finally, he concluded that he must have mistaken its position, when suddenly a puff of air blew through the

branch of a pear-tree which overhung the window, a leaf moved, and there was the star behind the leaf! When we cannot see God's beautiful star of love, there is always something of earth obscures it. It never fails to shine, and clouds cannot hide it, for it will pierce the darkest cloud. But, just as a tiny leaf hid that bright star from Jefferies' view, some small thing may prevent us from seeing the light of God's love. A dollar can be held so close to the eye as to obscure the sun. Thus it is in regard to spiritual light. We can shut it out by the things of earth. But nothing can come between us and this light unless we allow it to do so, and we can always remove the obstruction, if we are so minded.—*Christian Herald.*

FROM THE MISSION FIELD.

Baptisms.—A special baptismal service was held at the Public Baths in Mansfield (Nottingham conference), August 23rd, 1915. Elder Gilbert Taysom baptized the candidate, who was serving his country, and had received a call to proceed to France. He felt that he wanted to become a member of the Church before leaving for the front.

A baptismal service was held in the North Sea, at Seaton Carew (Newcastle conference), August 27th, 1915. One soul was added to the fold of Christ, Elder Victor E. Israelsen performing the ceremony.

A baptismal service was held at the Turkish baths, Darlington (Newcastle conference), August 29th, 1915. One soul was added to the Church of Christ, Elder John G. Hancock officiating.

DIED.

CRAVEN.—At Clayton (Leeds conference), July 22nd, 1915, Florence Kathleen Craven. Deceased was born February 28th, 1914, and was blessed March 15th, 1914, by Elder Gus Dyer.

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